

# NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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## ORIGINAL SESSION.

Delivered at Danbury, Ct. in the afternoon of June 11th,  
after the Ordination of Br. A. Case.

BY WM. A. STICKNEY, OF BERLIN, CT.

I have no greater joy, than to hear that my children walk in the truth. 3 John ver. 4.

By children the Apostle doubtless means, in this passage, *young believers*. Perhaps he would also convey the additional idea, that those of whom he spake were begotten to 'the knowledge of the truth' through his instrumentality. He was an appointed 'steward of the manifold grace of God;' he had been chosen and set apart for the instruction of others, in the 'things pertaining to the kingdom' of the Redeemer; and these individuals, in their espousal of the christian cause, may have been the fruits of his own exertions—the seals of his personal ministry of the 'word of life;' and, in this very allowable sense of the term, his *children*.

The text furnishes three topics of discourse.

1st. What is meant by *the truth*?

2d. What is to be understood by *walking in the truth*?

3d. Why was it a source of joy to the Apostle, to know that his children thus walked?

1st. What is meant by *the truth*?

This phrase is of frequent occurrence in the Scriptures and by it we are to understand, the Gospel. St. Paul thus writes, to his Ephesian brethren; 'In whom ye, also, trusted, after that ye heard the word of truth, the Gospel of your salvation.' From this passage, it clearly appears, that the truth, or the word of truth, and the Gospel of our salvation, are the same. The expressions, in scripture usage, are synonymous.

Commentators define the term Gospel to signify, "good news or glad tidings." We approve this definition. It accords precisely with the invariable sense of the word as it is employed by the sacred writers. The Gospel is glad tidings, for it makes glad the benevolent heart of man; it is good news, for it is news of good, even intelligence of man's salvation—intelligence which meets a hearty response in every sanctified soul. None but those in whose bosoms the nobler feelings of our nature have been sacrificed at the unhallowed shrine of a party—bigots, whose minds have become corrupted by the traditions of proud and haughty tyrants, and whose understandings have been prostituted to the unholy devices of sectarianism, loath the truth, and spurn it from their embrace.

In the light of the foregoing definition of the term Gospel, it will very readily be seen that any news which are not good—any tidings which are not gladdening to the philanthropic soul, form no part of the Gospel. However true such news or tidings may be, in point of fact, they make no part of that truth which constitutes the Gospel of Jesus Christ. And hence the evident

conclusion, that the doctrine of endless misery, inasmuch as it is entirely wanting in those essential characteristics which distinguish the Gospel, forms no part of this divine communication of God to man. Whether this doctrine be true or false, in itself considered, and with respect to few, or many, of the human race—to infants, or adults only, one thing is certain; it is entirely foreign to, and may rightly claim no kindred with the Gospel of our risen and glorified Redeemer.

We have said that the Gospel is intelligence of man's salvation. But here we go further, and say that it is intelligence of the world's salvation. And now we make an appeal again to the Scriptures for the necessary support of this assertion. Writing to the Ephesians, the Apostle uses the following language, which has been in part already quoted; "In whom (Christ) also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

The redemption of the purchased possession! What does this mean? How many does it include? In the same connection the author says: "In whom (Christ) we have redemption through his blood, the forgiveness of sins." Writing to the Hebrews he says: "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Again, in another epistle: "There is one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." Every man, or all men, then, constitute the "purchased possession" of Jesus Christ; and the "holy spirit of promise" with which the primitive christians were sealed, and with which every true disciple of Jesus is also sealed, is the earnest of an incorruptible, undefiled and fadeless inheritance in heaven, until the redemption of the whole "purchased possession," unto the praise and glory of God. So St. Paul elsewhere says—"We know that the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." In another place he thus writes, "Wherefore God also hath highly exalted him, (Christ,) and given him a name which is above every name; that at (in) the name of Jesus, every knee should bow, of things in heaven and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

It has now been shown, that by the truth, is meant the Gospel; and it has also been shown, that the Gospel is good news, or glad tidings of the world's salvation. In further support of this sentiment, we may here introduce another passage, which though frequently quoted in proof of our distinguishing doctrine, is as good for the service it has rendered as ever, and with which,

indeed, we cannot be too familiar. Having given an urgent exhortation to the exercise of the spirit of prayer for all men, that under the influence of this hallowed spirit his brethren might "lead a quiet and peaceable life in all godliness and honesty," the apostle adds, "For this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come unto the knowledge of the truth."

What we wish to have particularly noticed in relation to this passage, is, that by the accomplishment of the divine will, in their salvation, men "come to the knowledge of the truth."—The salvation of all men, or what is the same thing, the ingathering of all in Christ Jesus, is termed by St. Paul, "the mystery of God's will which he hath purposed in himself," and as his "counsel" is "immutable," and "must stand" so whatever this purpose embraces is true already, in God, and so fast as its accomplishment progresses, so fast it will become true, in us, and be testified by our own knowledge. Therefore every doctrine respecting the final state of mankind which is at variance with the salvation of any soul, being destitute of an original foundation in the God of truth, is still untrue in point of fact, and cannot prove otherwise in the experience of a single individual of our race. Agreeably to this, it is written, "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son."

My christian friends, what testimony is here! But let us not mistake its meaning. "He that believeth on the Son of God hath" indeed "the witness in himself." Still, I apprehend that the apostle is not to be understood as saying, that the unbelief of "him who is of the contrary part," actually destroys the gift of eternal life in Jesus to him, and thus positively renders the record of this gift a falsity; but, simply, that his unbelief makes God untrue, for the time being, so far as the individual's impressions have an effect on himself. God hath given us eternal life in his Son; this life is secure in Christ Jesus; so that, although a want of faith may continue the record of the fact untrue, in us, while we remain in unbelief; still it cannot be falsified in God, and of course, not in us, only as regards our own understandings for the present time. St. Paul says, "What if some did not believe? Shall their unbelief make the faith of God without effect? God forbid; yea, let God be true and every man a liar."

The doctrine which we have thus far found supported by the testimony of the Apostles, is most evidently the same that was inculcated by their Master, and that which they had received from him. He said of himself, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

As the labors and sufferings of Jesus were drawing nigh to a close, and as he was about to surrender himself to the power of his enemies, and to lay down his life in attestation of the divine, impartial love, on which he had ever insisted in his teachings, he "lifted his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all



flesh, that he should give eternal life to as many as thou hast given him." Nor is this a solitary text, in which he has expressed the doctrine that has now occupied our attention. Various other passages of the same purport, might be adduced, were it necessary to cite them; but this seems amply sufficient to show the extent of the object contemplated in his Mission, and the peculiar theme on which he ever dwelt with so distinguished a feeling and energy.

2d. What is to be understood by *walking in the truth*?

To *walk* in the truth is to act in accordance with those principles which the truth inculcates. The same thing is thus expressed by St. Paul: "Let your conversation be as it becometh the Gospel of Christ." But what kind of a conversation, or practice, is it, that *becomes the Gospel of Christ*?

As the Gospel is good news—glad tidings of the world's salvation—intelligence of "life and immortality," we discover, as the basis of the truth, the favor of God to man—a principle, in its nature, unchanging—in its resources, inexhaustible—and in its character perfectly impartial. We read of the "Gospel of the grace of God"—the "Gospel of salvation"—the "Gospel of peace"—and the "glorious Gospel of the blessed God." When the birth of the Savior was announced to the shepherds of Judea, as they watched their "fleece care," the message was "good tidings of great joy, which shall be to all people." And this was followed by the further declaration of—"Glory to God in the highest, and on earth peace, good will towards men." A walk in the truth, then, is not something which is altogether above our comprehension; nor a matter which requires a great deal of study to be understood. *The truth!* Is it the "Gospel of the grace of God?"—then are we taught by it, to regard with favor and affection all the objects of divine compassion. Is it the "Gospel of Salvation?"—then are we taught by it, to "keep ourselves unspotted from the world." Is it the "Gospel of peace?"—then are we taught by it, to "live peaceably with all men." Is it the "glorious Gospel of the blessed God?"—then are we taught by it, to glorify our Father in heaven, in our bodies and spirits, and, by "all that is within us, to bless his holy name." A "walk in the truth" consists in brief, in "rendering unto Cesar, the things that are Cesar's, and unto God, the things that are God's."

The relation which we sustain to God, as our Father, and that which we sustain to our fellow creatures, as our brethren; and his equal, kind regard of his children, which his relation to them implies, and which the Gospel reveals,—most plainly inculcate to us, as a reasonable obligation, the duty of cherishing a supreme love of him, and an ardent love of all our brethren, and of ourselves. And, while there is no duty that we can be called on to perform, whose discharge is not an exercise and manifestation of this principle of love, according to the circumstances of the occasion, we may ever rest assured, that, so far as our conduct is influenced by this principle, so far we shall not fail to "walk in the truth." "The grace of God which bringeth salvation to all men, hath appeared, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly in this present world. Love is the fulfilling of the law."

3. Why was it a source of joy to the Apostle to know that his children walked in the truth?

There are, probably, two reasons to be assigned, in the solution of this inquiry.

1st. He well knew, that a "walk in the truth," was what alone could secure the permanent happiness of his children.

He had been made acquainted with the "un-

searchable riches of Christ;" he had thus "tasted and seen that the Lord is good," and in the overflowings of that benevolence which the Gospel is so pre-eminently calculated to inspire, and so peculiarly adapted to cherish, he would necessarily feel an ardent desire for the well-being of his fellow-creatures. He knew, also, from his own experience, that a "conversation becoming the Gospel of Christ" was intimately and inseparably connected with their highest interest, in every point of view; and it was therefore, his greatest joy to have this desire, gratified, in seeing those especially, with whom he was associated by the profession of a common faith, walk in the truth which he had labored to disseminate among them. Having acquired an influence over them, and been instrumental in "calling them into the grace of Christ," he would naturally feel a particular obligation towards them, and, as an honest and good man, who had full confidence in the cause he advocated, would wish for them, all the happiness which the doctrine they had embraced, at so great a sacrifice, could impart,—to the end, that they might be enabled, by a joyful experience of its happy effects, to appreciate its value, and cherish a like confidence with himself, in its purifying and holy tendency. What then, must have been his satisfaction, when he was permitted to know that they pursued the course which would secure them in the possession of this happiness! "I have no greater joy, (says he,) than to hear that my children walk in the truth."

You will pardon me, my friends, for saying that, what was true in this respect, of the Author of our text, is also true of every worthy Minister of the Lord Jesus Christ. It is no satisfaction to such a minister, to behold vast numbers crowding around the standard of his Master, and professing faith in the doctrine he promulgated, while they "walk not in the truth," but are rendered miserable by the vices which still enslave and degrade them! On the contrary, such a sight will destroy his happiness, and tend to discourage and dishearten him, in the pursuit of his heavenly enterprise. You will not misunderstand me. I do not mean, that he would forever exclude all who may have led an immoral life, from a belief in the truth, and a participation of its sublime enjoyments. No,—far from this; quite otherwise does he feel; for he well knows that they, above all others, need its consolations and divine support. But I do mean that he would have them, when they profess the truth, leave behind, with their errors of opinion, their errors of practice also; that he would then, have them love the truth, and love to honor it, by the purity and uprightness of their lives. To see them do this, is his greatest joy; for he is assured that it will raise them from their degradation, and render them respected and happy.

My brethren! you have now invited our brother to become your instructor in the things of Religion, and to this work of instruction, he has this day been set apart by the solemn and interesting services of Ordination. In his integrity and ability, we have entire confidence; and may I not hope that you will ever permit him the joy of seeing you "walk in the truth," which he will, from time to time, dispense from this desk?

2d. Another reason why the Apostle rejoiced to hear that his children "walked in the truth," is, the pursuit of this course, on their part, was essential to the success of the cause they had mutually espoused.

Every consideration which tended to increase his attachment to the truth, and to raise this in his estimation, would, necessarily, strengthen the desire of his benevolent heart, for its extension among mankind. And, proportionate to the strength of this desire, would be his anxiety

to avoid every obstruction to its progress, and to employ every means for its advancement, in the world. But what greater obstacle could it encounter in its course, than a practice among its professors, which should be totally inconsistent with their profession, would present? And what more powerful aid in its glorious march could it receive from them, than a conversation becoming the Gospel, would afford? Of what vast importance to the "furtherance of the Gospel," would be a "walk in the truth," on the part of its avowed friends? And what exquisite satisfaction must the Author of our texts have received from the assurance, that this was the course pursued by those, whom he had been instrumental in winning to Christ? Well might he say; "I have no greater joy, than to hear that my children walk in the truth."

Christian friends! You will permit me to observe, that a "walk in the truth," on our part is no less important to the success of the Gospel in its purity, at the present day, than a similar walk by its friends, has been, at any period, since the Christian era first dawned on the benighted children of men. Notwithstanding the cause of the Redeemer is extensively prevailing among us, it is too evident to be denied, that vast numbers of the religious world have unfortunately been removed from the "grace of Christ," unto "another gospel;" and have raised against the "truth as it is in Jesus," a combined and powerful opposition. Educational prejudices, learning, wealth, and the strong, and almost resistless, tide of popularity, are all arrayed, to stay the progress of reputed "heresy." But let not these things dishearten nor intimidate us. "Great is the truth," and under the blessing of Heaven, "it will prevail," over all the "strong holds" of the enemy, even to the "bringing into captivity of every thought to the obedience of Christ." It only remains for us to do our duty,—to be united and zealous,—to walk worthy of our high and holy trust. Then shall we experience every necessary encouragement and aid, and joyfully behold the "pleasure of the Lord prosper in our hands." Amen.

#### THE GOODNESS OF GOD.

*Our only source of confidence and hope.*

O! the infinity of the wonderful works and providences of the God of Israel! The laws of his vast government extend throughout all creation—all things are done after the counsel of his own will—none is his counsellor. When we know this, (and none dare deny it in the face of revelation,) how anxious is the soul to witness the accomplishment of the plans and purposes of the Deity, that there may be no more sorrowing or sighing, but sin made an end of, and God "be all in all." A realizing view of a world purified, and made holy and happy, must fill the heart with transport and joy, and exalt it above the vanities of this world. Such a contrast is a world of happy, glorified, and immortal spirits, enjoying the presence and smiles of a celestial Father, compared with a world of prisoners, shut up in earthly tabernacles, in which exists the "law of sin," surrounded by temptations as numerous as the sands of the sea—I say, such a contrast, when rightly viewed, is enough to make the weary pilgrim of earth cry out, "All is vanity and vexation of spirit which this nether world affords;" and with an eagerness of soul, as if in triumph over all below, "to wait for the adoption, to wit, the redemption of the body," that he may enjoy the glorious liberty of the children of God. Rom. viii, 20—23, and Luke xx, 36.

Could we but see through the immensity of the plans of God, how transcendently glorious would be the prospect! When we reflect upon it, we are swallowed up. Even the small portion of divine knowledge which our limited capacities receive, fills us with wonder and aston-



ishment. But we have in prospect a full and perfect knowledge, and "then when that which is perfect is come, that which is in part shall be done away." "Stand still and consider the wondrous works of God. Dost thou know the balancing of the clouds, the wondrous works of Him which is *perfect in knowledge*? Teach us what we shall say unto him: for we cannot order our speech by reason of darkness. Shall it be told him that I speak? If a man speak surely he shall be swallowed up. Touching the Almighty, we cannot find him out: he is *excellent in power*, and in *judgment*, and in *plenty of justice*: he will not afflict." Job xxxvii, 14. By acquiring a knowledge of God, we learn that he is *lovely*—that "*he is love*;" and thereby we shall be moved to love him, for love generates love. It was by exalting the views of Job to a sense of the greatness and goodness of God, that Elihu would work a conviction in the mind of Job, of his own littleness, as a *worm*, and his dependance upon the great Author and Governor of the universe. The great apostle to the Gentiles, after dwelling a short time upon the providences, plans, power, covenants, goodness, and mercy of God, was led, as if involuntarily, to exclaim, (after seeing that God had concluded all, both Jews and Gentiles, in unbelief, that he might have mercy upon all,) O the depth of the riches, both of the *wisdom* and *knowledge* of God! How *unsearchable* are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and to him, are all things: to whom be *glory* forever. Amen." Rom. xi, 33--36.

The law, the testimony, the statutes, the commandment, the fear, the judgments, of the Lord "more to be desired are they than gold, yea, than much fine gold; *sweeter* also than honey and the honey-comb." Ps. xix, 7--10. With a realizing sense of these things, the soul is buoyant and alive to the love of God, and all his works and ways, and the prominent inclination of the heart is, to exclaim, "Thy will, not mine, O God, be done!" Are these things taught by the popular doctors of (I had like to have said *divinity*) modern theories and systems of—must I say *religion*? In the name of all that is solemn and sacred, I would seriously ask, if the truth of the system of modern orthodoxy—*endless torments*—can be considered by a single soul, upon whom has ever shone a single ray of the light of Christianity, as more to be desired than gold, yea, much fine gold: *sweeter* than honey, or the droppings of the honey-comb? Answer me, some Partialist friend—was it in view of that system—the very thought of which must chill the very last degree of benevolence that warms the human heart—the system of endless, infinite torments—that the apostle of the Gentiles made his exclamation, and concluded with "AMEN?"

Ye disciples of James Arminius—ye who believe in *qualified* Calvinism, and pretend that man, to be saved, must have a "*realizing sense of his awful situation*"—do you *believe* the doctrine you profess? I will not be so uncharitable as to say you do not believe it, and thus charge you with hypocrisy; neither will I do you the injustice to say you have a "*realizing sense*" of what you *believe* to be the truth of God; for, in so doing, I should make your conduct and works charge you with the grossest falsehood and darkest deception. Do you suppose you can have a realizing view of the system you profess to believe in, and at the same time be *sane*? Do you suppose human nature could stand at its moorings, if I may so speak, and bear the consequences of a *realizing sense* of the doctrine of endless punishment? It is not so—it is not in the nature of things. If you

wish to see the chilling consequences of such a "*sense*," go, visit the mad houses and bedlams of our country, and there weep over the bleeding wrecks of human nature, the crazy victims of the doctrine you believe.

There you will see the fond mother, whose eyes once gazed with brilliant delight upon her little offspring as they played around her, and from whose lips dropped none but accents of maternal love, now a glaring, senseless maniac, from whose tongue fall the most horrid oaths and imprecations, the ruins of whose mind are enshrouded in the blackest gloom, and filled with pictures of hell.

She once loved as a parent, but was taught that her heavenly Parent doomed thousands, yea, millions of his children to the abodes of infinite despair, and her mind surrendered to the awful sense, and there she is—once beloved and lovely—now a living monument of dread despair. What! tell me you realize the truth of what you believe? Can you stand and see unmoved your fellow-beings consume themselves upon the funeral pile—cast themselves into burning pits, and endure the agonies of death on coals of vivid fire? Would you not struggle hard to rescue them, and if unable, would you not be in pain and tortures to see them writhing in their agonies? Could you stand and see even your greatest enemy thus afflicted, and not be moved to sympathy and recoil? If you could see these things—*realize* them—and not be moved, are you entitled to the name of *Christian*? Is not your heart like adamant? But more than this. Could you stand upon the verge of eternity and behold myriads of your fellow-beings, friends and acquaintances, rolling in an ocean of liquid fire, consuming, yet never to be consumed, writhing in torments, sinking unfathomably deep, and hurled again upon the burning billows by a mighty throe of hell, hearing at every shriek a thundering response of *eternity*—could you behold all this and still be sane?—have "*peace and joy in believing*?" Oh, Almighty God! art thou represented as thus dealing with thine own children!

Will you say it is just, and therefore you can see it and not be moved. Ah, indeed! Though the justice of our laws require that a murderer be hanged, do you not call that man a wretch—a *savage at heart*—who can, with indifference, stand and see his struggle on the gallows?—Will a sense of justice destroy sympathy and make humanity devoid of benevolence? To look upon the miseries of others with indifference, is the *first lesson in cruelty*. If we first look upon the misery of a fellow-being with indifference, we will next conceive it *just*, then be willing to *inflict* it, and thus will cruelty be finished in our hearts.

But enough on this unhappy subject. Let me dwell on sweeter things—things that pertain to happiness—not for me alone, but for all the intelligent beings of God. Let us know that though our heavenly Father doth some times afflict us, he doeth it not willingly, but to produce the peaceable fruits of righteousness, and he never forgetteth mercy. Let us remember he "will not cast off forever," (Lam. iii, 31,) but "will have all men to be saved and come unto the knowledge of the truth," (1 Tim. ii, 4,) and the truth shall make us *free*. John viii, 32.—"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before his presence with *singing*. Know ye that the Lord, he is God; it is he that hath made us, and not we ourselves: we are his *people*, and the sheep of his pasture. Enter into his gates with *thanksgiving*, and into his courts with *praise*: be *thankful* unto him, and *bless his name*. For the Lord *is good*, his mercy is everlasting; and his truth endureth to all generations." Ps. c, "He is the Lord our God; his judgments are in all the earth."—*Magazine and Advocate*.

#### JESUS CHRIST—His Resurrection.

The morning star announces the approach of the third day. Rays of light shoot forth from the eastern sky. An angel descends from the regions of purity. The stone is rolled away; the guards are affrighted. The rocky tomb bursts. Forth comes the Redeemer, clothed in the garments of immortality. For the first time, human immortality is exhibited before the world. The predictions of the Son of God are fulfilled. The women go forth and proclaim a risen Savior. The apostles deem the tidings as "idle tales," and they "believe not." "Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. Now the disciples assume their courage. He appears to them. They are strengthened. The glorious news is confirmed, and every where a risen and glorified Savior is their great theme. "But who is this that cometh from the tomb, with dyed garments from the bed of death? He that is glorious in his appearance, walking in the greatness of his strength! It is thy Prince, oh Zion! Christian, it is your Lord! He hath trodden the wine press alone; he hath stained his raiment with blood; but now as the first born from the womb of nature, he meets the morning of his resurrection. He arises, a conqueror from the grave; he returns with blessings from the world of spirits; he brings salvation to the sons of men. Never did the returning sun usher in a day so glorious! It was the jubilee of the universe! The morning stars sang together, and all the sons of God shouted for joy! The Father of mercies looked down from his throne in the Heavens with complacency; he beheld his world restored—he saw his work that it was good. Then did the desert rejoice, the face of nature was gladdened before him, when the blessings of the Eternal descended, as the dews of heaven, for the refreshing of the nations."—*Trumpet and Magazine*.

#### EVERLASTING PUNISHMENT.

From the manner in which the phrases Everlasting Punishment and Everlasting Damnation are used by many preachers, we should naturally conclude, that they are found in almost every chapter in the Bible; but how great must be the surprise of people, when they learn, that *aion*, or everlasting, in connexion with punishment, is used only twice in the Old Testament; three times in St. Matthew's Gospel; once in St. Mark's; and once in all the writings of St. Paul. St. Luke never used it; and St. John neither in his Gospel nor Epistles. It is not found in all the apostle's preaching, recorded in Acts; nor in the writings of James and Peter.—Such being the case, what authority have modern preachers, for the frequent, and I may say, the constant use of *aion*, or everlasting, in connexion with punishment? How can they justify themselves, in departing from the practice of Christ and his apostles? Christ has given us an example, that we should follow his steps in all things: and we would say to all preachers, follow Christ; preach as he preached. We must believe, he knew what doctrines and what mode of preaching would be best calculated to redeem men from sin; exalt the human character; and ennoble the mind. Therefore, it becomes all who preach, to clothe themselves in the garments of salvation.—*Southern Pioneer*.

#### Christian Visitant.

Br. A. B. Grosh proposes to resume the publication of the *Christian Visitant*. It will be issued semi-monthly, in 8 12mo. pages each, making 192 pages to the Vol.

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Original.

**LIMITARIANISM AND PARTIALISM.**

"And limited the Holy One of Israel." Ps. lxxviii, 41.  
 "The wisdom from above is—without partiality." James iii, 17.

A writer in No. 41 of the Messenger, Br. S. R. Sibley, with the spirit of whose remarks I am much pleased, objects to the use of the term *Partialist* in designating the professors of popular doctrines, and proposes substituting *Limitarian* in the place thereof. He thinks that this latter appellation is more free from objection than the former, and would not sound so harshly in the ears of our opposing brethren. If I really imagined that they had any choice between the two I would willingly call them by the name of their own choosing; but in my humble apprehension the use of one term in preference to the other is making a distinction without a difference. For my own part I have used the words indifferently—never as terms of opprobrium, but as necessary to indicate the particular profession of faith. The words partial, partialist and partialism are all derived from the primitive latin word 'pars,' which signifies a part, and if I rightly apprehend the meaning of the word partialist, I should define it, 'one who confines any thing to a part, in distinction from the whole.' Limitarian and limitarianism are derived from a word of latin origin, signifying a 'limit' or 'boundary,' and therefore a limitarian is one who limits or confines within bounds, in distinction from one who extends to the whole. I candidly acknowledge that to me there appears little preference in these appellatives, but as I before remarked, if I thought our opposing brethren would feel more satisfied in being called Limitarians than Partialists, I would readily grant them the name of their choice. But my object in this communication is to point out the appropriateness of these terms, by reviewing their systems of faith.

1. That doctrine is strictly *limitarian* which sets bounds to the *extensiveness* of divine grace. The testimony is 'that where sin abounded grace did much more abound.' Here the superabundance of divine grace is clearly taught. Any doctrine, then, which teaches that the multiplied transgressions of the sinner will cause his eternal ruin, or that their accumulated load will sink his soul down to an endless hell, does in fact limit the influence of God's grace and stand directly opposed to the declaration of the Apostle. All admit the first part, that sin abounds, why deny the superabundance of that grace?—

"Deeper than all our miseries are,  
 More boundless than our sins."

2. That doctrine is strictly *partial*, which, while it would wash away some sins, and give pardon to some sinners, would at the same time retain other sins, and leave other sinners without remission. The testimonies against such doctrine are plain and unequivocal. 'The blood of Christ cleanseth from all sin.' 'Behold the Lamb of God which taketh away the sin of the world.' 'This is a faithful saying, and worthy of all acceptance that Christ Jesus came into the world to save sinners, of whom I am chief.' When a doctrine inculcates the sentiment, that certain sins shall not be remitted, and that some sinners, such for example, as the 'finally impenitent' shall never be saved from the unhallowed dominion of their sins, it is *partialism* in every feature. Perhaps we might here make a nice distinction, by saying, that *limitarianism* sets bounds to the *extent* of God's grace, and *partialism* restricts the *efficacy* of that grace.

3. That doctrine is strictly *limitarian* which restricts the benefits resulting from the death of the Redeemer. The testimonies are, 'he tasted death for every man,' 'he gave himself a ransom for all men.' Without going here into the inquiry, what particular meaning we give to these passages, we must insist on one fact—that the benefit whatever it may be, is univer-

sal. Mankind are here considered in a two-fold light—collectively and individually—'He gave himself a ransom for all men'—here mankind are viewed *collectively*—'he tasted death for every man,' here they are viewed *individually*. Now these two classifications must constitute the whole. Any doctrine which confines the death of Christ to a chosen number, or limits what is called the 'Atonement,' is decidedly *limitarian*.

4. That doctrine is strictly *partial*, which, admitting that the death of Christ was intended for the benefit of the whole human race, still maintains that a part only will reap any advantage therefrom. The testimony is, 'that as in Adam all die, even so in Christ shall all be made alive.' Again, 'If any man be in Christ Jesus he is a new creature.' Let these two sentiments be united, and the doctrine that teaches that some shall fail of ultimate happiness, for want of experiencing the 'new birth' and not being interested in Christ, at once falls to the ground. Conferring this blessing of the new birth to some and excluding others from it, is downright *partialism*.

These remarks might be extended much farther, but I feel satisfied, that whether I denominate my dissenting brother a limitarian or a partialist, I have given abundant evidence to show that there is sufficient grounds for my doing so, without indulging the idea that I do it for the sake of casting opprobrium on him. It appears to me that the best possible way, our brethren of that faith could get rid of the name, would be, to get rid of their *creed*.

C. F. L. F.

**THE CRITERION.**

Vain is the notion, that religion consists in believing in the truth of the doctrines of the bible; vain is the notion that what is generally called *faith* constitutes religion, properly so called. The word of God has been given for a *rule of conduct*; and religion consists in *obeying* the rule, which is the best, and indeed the only way in which we can prove our faith, faith being neither more nor less than our belief in the divine origin of the rule.—"Thou believest," says the apostle James, (ch. ii. v. 19.) "thou doest well. The Devils also believe." And, alas! How many men, who nearly resemble devils in their conduct, do we hear clamorously professing their belief, and persecuting, with fiendlike malice and cruelty others whom they falsely call infidels! The same apostle, in the same chapter says, that faith without works is nothing worth; and he illustrates his meaning by putting a case where the giving the hungry and naked a *blessing* is substituted for a gift of *food and raiment*.—"Thou," he adds, "hast faith, and I have works; show me thy faith without thy works; and I will show thee my faith by my works."

In estimating the religion of men, therefore, we ought to inquire what is their *conduct*, and not what is their *belief*. On the latter point we have nothing to guide us but their professions, and these may be false; but as to the former, if our inquiry be strict and impartial there can be no deception. And does not this rule perfectly correspond with our practice as to our relationships in life? Whether in the capacity of master or servant, is it not the good or bad quality of the moral character and conduct of the party that forms the subject of inquiry? Who, when forming a scheme of matrimonial connexion, ever made the *faith* of the other party the subject of previous investigation? What man, in such a case, ever put it in the balance against chastity, industry, or even cleanliness of person?

Religion, then, means *virtue*, and virtue is evinced, not by the professions, but by the conduct of men. As was before observed, religion calls for a great deal more than an abstinence from vice; but at the very least, it calls for that;

and we may safely conclude that the vicious man, the man willfully vicious, has no real religion in his heart, and, that, if he call himself religious, he is both hypocritical and impious.

**THE LOVE OF GOD.**

If there is any principle in the breast of man, which broys up his dejected spirits; destroys the canker worm that may be gnawing at his vitals, and produces pure, unsullied happiness in the mind, it is love to God. Behold an individual wandering through a world of wretchedness and misery; unknown to all the joys of religion; to the generous breathings of the Gospel of Christ, and all the holy affections of the soul: one who has no confidence in his fellow beings; who looks upon all with an eye of jealousy, and upon himself with horror. Search for the cause which produces this misery. Enquire into the secret workings of his heart. You find there nought like the exercise of love; no pure emotion of gratitude to the Father of his spirit, raising his thoughts above the transitory things of earth, to feast upon the seraphic beauties of an impartial Savior, and filling his bosom with joy and peace. What then shall raise him from this state of degradation and misery? The exercise of that *holy principle* implanted by our Maker in the breast of man. The individual not influenced by love is a blank in the universe, incapable of enjoying the blessings of this world, and unprepared for the next. It is in the cultivation of this principle that we are led to perform all the duties of religion, and to enjoy all the blessings of the gospel. Destitute of this we know not God, as saith the apostle, 'He that loveth not, knoweth not God,' 'for God is love.' And he also informs us that 'every one that loveth is born of God.' Just so far as we love, so far we partake of the spirit of God, and shall walk in his ways, and be prepared to do good to our fellow beings—to love all mankind as our brethren, and have confidence in God as the Father of all. Thus we learn that the cultivation of this principle is of the utmost importance to mankind, in as much as it is the great source of all our happiness.—*Uni. Watchman*.

**RELIGIOUS FREEDOM.**

Religious liberty is a liberty to choose our own religion, to worship God according to our own conscience, according to the best light we have. Every man living as a man has a right to this, as he is a rational creature. The Creator gave him this right when he endowed him with understanding, and every man must give an account of himself to God. Consequently this is an inherent right, it is inseparable from humanity; and God did never give authority to any man, or number of man, to deprive any child of man thereof under any color or pretence. What an amazing thing it is then, that the governing power of almost every nation under heaven should take upon them, in all ages, to rob all under their power of this liberty! Yea, should take upon them at this day so to do? To force rational creatures into their own religion!—Would one think it possible that the most sensible men in the world should say to their fellow creatures, "Either be of my religion, or I will take away your food, and you, your wife and children may starve? If that will not convince you, I will fetter your hands and feet, and throw you into a dungeon, and still if you will not see as I see, I will burn you alive." It would not be altogether so astonishing, if this were the manner of the American savages. But what shall we say, if numberless instances have occurred, in the politest nations of Europe! Have no instances of the kind been in Britain? Have not England and Scotland seen the horrid fires? Have not the flames burning in the flesh of heretics shone in London as well as in Lisbon?

John Wesley.



## MESSENGER &amp; UNIVERSALIST.

SATURDAY, AUGUST 23, 1834.

## Hudson River Association.

The Hudson River Association will meet at Amsterdam, Mont. co. on the second Wednesday and Thursday of Sept. next, (10th and 11th.)

## General Convention.

The General Convention of Universalists for the United States of America will assemble in Albany on Tuesday evening, Sept. 16, and continue in session the two following days.

## EXTRA VOLUMES.

Many individuals have desired us to retain copies of the third (present) volume of the Messenger, for binding, at the close of it. We can still furnish some, and if there are others desirous of having it, they will please advise us thereof as early as convenient.

There are some few of the former patrons of the "Herald and Watchman," who have requested Nos. previous to the time of their first receiving the Messenger. We shall examine our extra edition soon, and comply with their requests, as far as we possibly can without direct injury to ourselves. We think we shall be able to accommodate them all. P.

## PRESBYTERIAN CHURCH.

It is interesting to the lover of the truth of God to witness events every year transpiring in the American churches, and to see the changes that are rapidly taking place in the religious opinions of our fellow citizens. Old creeds and confessions, it is true, are still nominally acknowledged, but while their letter remains the same, their spirit is lost forever.

The Presbyterian Church, which has of late exerted perhaps the greatest influence of any in the land, is now virtually divided. Which of the antagonist parties embraces the largest numbers or the most strength it would be difficult to determine, but that the New School will eventually triumph can hardly be regarded as problematical. To say that this party cordially receives the Presbyterian Confession of Faith would be doing it more than justice. It is constantly at war with many of the great leading doctrines of the Church, and yet with a disingenuousness altogether unworthy of a Christian, it professes an adherence to the standards, which at heart, we believe, it despises. Nor does the Old School possess the power of remedying the evil. Argument is unavailing, because the New School has generally the better side of the question. A resort to ecclesiastical censures or excommunication is dangerous, because the result might show themselves to be the minority. The nominal connexion between the parties gives the New School decided advantages, of which it is not slow to avail itself, while the Old School is doomed to perpetual annoyance, unavailing murmurs, and eventual ruin.

Among the Theological Seminaries belonging to the Presbyterian Church or its associated bodies, New-Haven has taken the lead in heresy, and has left Calvinism, which is still retained in name, but a shadow of its former self.—Andover is fast following in its steps, and Princeton itself, can hardly withstand the combined influence of its sister institutions. A few years more, according to present prospects, and the peculiar doctrines of the old and worthy reformer will be known in the United States only in history. Staunch advocates will no doubt be found for a time, but popular opinion is setting steadily and strongly against views so dishonorable to God and so fatal to men, and their hardest advocates must eventually give up the unequal contest.

It is worth while to remark, and the fact should be impressed upon every mind, that the changes which have hitherto taken place are not owing to any love of novelty in the clergy, nor to any original disposition to improve upon the faith of their fathers. These changes are to be attributed solely to the operation of public sentiment. As our community has advanced in intelligence, it has seen more and more of the beauty and excellency of "the glorious gospel of the blessed God," and felt more and more its influence. Doctrines which had long and generally been held sacred, were subjected to examination and tested by the word of God.—One doctrine after another was discarded, or, in other words

was so explained as to render it more consonant with christian truth and sensibility. Infant damnation for instance was once believed and preached, afterwards was neglected, then denied, and finally, it was attempted to be proved that it had never been received at all. Other doctrines followed. Election, which Calvin taught and the creeds acknowledged to have been eternal or supralapsarian, fell into sublapsarian, then was made dependent on foreseen faith and good works, and finally is becoming obsolete. In almost every instance public sentiment has gone before, the clergy have followed after. When the people would no longer tolerate a particular doctrine, the clergy have generally given it up.

The work of reform is still going on. The prospect is cheering, and we have reason to believe that another century shall hardly have passed before the millions of our country shall have come to know God and his Son Jesus Christ, and to enjoy the righteousness and peace of their blessed kingdom. Truth will spread and finally prevail. God grant it in his time. S.

## SOLOMON'S ADVICE.

## Proverbs xxx, 5, 6.

Solomon says, "Every word of God is pure . . . Add thou not unto his words, lest he reprove thee, and thou be found a liar." Many of our Partialist brethren would do well to profit by this advice. We cannot countenance any additions to the word of God. We believe he has said enough, and none too much. So we should neither add to, nor take from, his words.

1. When our opponents say, "God out of Christ is a consuming fire," we charge them with the sin of adding to the testimony. God will reprove them—Paul will reprove them—and they will be found under the condemnation of error, when they read Hebrews xii, 29. Consult 2 Cor. v, 19, "God was in Christ reconciling the world unto himself."—See also Malachi iii, 2, 3. "He is like a refiner's fire."

2. When our opponents say, "Man is prone to evil as the sparks fly upward," we affirm that they have added to the words of the Book. Let them examine Job v, 7, and they will acknowledge the wisdom of Solomon's advice. Read Eccl. vii, 29.

3. When our opponents say, "It is appointed unto ALL men once to die," we affirm that they have added to the word of God—and if they will read chapters 8th, 9th, and 10th of the epistle to the Hebrews, they will discover their error. See Heb. vii, 29.

4. When our opponents say, "As the tree falls, so it lies, as death leaves us, so judgment will find us; and there is no change after death," we affirm that they have added to the words of the Bible, and God will add to them the plagues written in the Book. Consult Eccl. xi, 1—5. Also 1 Cor. xv, 51, 52. Phil. iii, 21.

Remember, that "every word of God is pure." Remember, that Paul says, "we are not as many, which corrupt the word of God," 2 Cor. ii, 17. Remember, that there is such a thing as "handling the word of God deceitfully," 2 Cor. iv, 2. "Add thou not unto his words, lest he reprove thee, and thou be found a liar." A. C. T.

## OBITUARY OF MR. UNDERHILL.

Mr. Eugene Underhill departed this life on the first of July last. The circumstances attending his exit from this mortal state were of the most melancholly and afflictive nature. Sudden and unexpected to himself, it could not have been less astonishing and painful to his relatives and friends. On the morning of his death in usual health and spirits, he joined the Fire Company to which he was attached, and engaged in the arduous duties devolving upon that very deserving class of our citizens, at the fire in Pearl-st. The disaster that succeeded I need not relate. Suffice it to say, that Mr. Underhill with four others was instantaneously buried beneath the ruins of a large building which suddenly fell, and in which at the moment they were engaged. Three of the number were fortunately rescued alive, though much injured. Mr. Underhill and Mr. Ward, a member of the same company, perished it is supposed almost instantly.

We all know that we ourselves and our friends must die. But although convinced of this truth there is a very common delusion under which we live and act. The day, when heart and flesh shall fail us, is removed to a distance, and seldom do we reflect upon the possible nearness of its approach.

The subject of this obituary notice probably left his home on the morning of his death without one fear—nay, even

one thought that the time of his departure was at hand.—Life was as sweet and as joyous to him as the most flattering prospects could make it to a fresh and ardent mind. If he looked forward into the future, there was little to darken the scene before him. He had just arrived at the spring-time of manhood. He had engaged in business with his brother in a well-established Drug Shop, where his prospects of success were highly flattering, and nothing seemed to portend evil or misfortune. But alas! how short sighted. The curtain of time was about to be withdrawn from before him, and to reveal the mysteries, unseen by mortals, of eternity.

Mr. Underhill was an amiable and exemplary young man, and enjoyed, in a very high degree, the confidence and esteem of all who knew him. The circle of his friends in which he moved will long lament his loss. To his parents, his brothers and sisters his death must have been equally sudden and painful. The circumstances under which it occurred are of such a nature as to make a deep and lasting impression. Relatives in their affection would gather about the sick bed of their friend, and watch over him, and minister to his wants and mitigate, if possible, his sufferings; or if that was denied, at least sympathize in them. They would observe the approach of the destroyer, call in the consolations and hopes of religion, and breath into his soul the anticipations of a better world. And finally, when the sands of life were run, they would enjoy the melancholy satisfaction of taking the parting hand, and saying the last sad farewell.

Those called to mourn under this afflictive dispensation were denied these duties and their accompanying pleasures. May God in his infinite mercy give them all the rich consolations of his blessed Gospel. May they in faith contemplate that morning in whose approach they believe, when they will see their hopes realized, when friends long separated, shall meet in the presence of God to part no more for ever. Although they are called to mourn, they are not permitted to mourn as those who have no hope. Their faith teaches them to confide in God, and to be resigned to his providence. May they go to him as children to a gracious father, knowing that

"Earth hath no sorrow that Heaven cannot cure."

Blessed be the name of the God and Father of our Lord Jesus Christ, who has taught us of his truth. "Behold, all souls are mine," saith the high and lofty one that inhabiteth eternity. All souls are thine, would our hearts humbly and joyfully reply. Take them to thyself when and how thou wilt. Thou canst not remove them only to accomplish the more effectually, their chief end, which is, "to glorify thee, and to enjoy thee forever." The Lord omnipotent reigneth.

"His own soft hand shall wipe the tears  
From every weeping eye;  
And pains and groans and griefs and fears  
And death itself shall die." S.

## YOUTH'S LIBRARY AND LITERARY ASSOCIATION—Philadelphia.

The Sixth Anniversary of this Association was celebrated in the Hall of the Franklin Institute on Monday evening, 11th inst. An oration and two addresses were delivered on the occasion, by members of the Society. I was highly gratified. The speakers were very young men—all of them being in their minority. The origin, history, objects, and prospects of the Association, were the topics of discourse. The political influence of Knowledge was also eloquently dilated upon.

It appears that this society was projected by five apprentices, who, on the 10th of August, 1828, agreed to meet one evening in each week, for the purposes of reading and mutual instruction. They made it a point to devote every leisure hour to the improvement of their minds. Useful books, chiefly the donations of their personal friends, were placed in common stock, and carefully perused. The number of members gradually but slowly increased. In a year or two, the society obtained the use of a room in the Philadelphia Arcade. Their hands were strengthened and their hearts encouraged in the good work, by a few gentlemen who presented them many valuable works. The Constitution of the Association at that time limited the number of members to 80. Six months since, another and more suitable room was obtained, and the Constitution was so altered as to admit 45 additional members. The Library now contains 1500 volumes! This is truly gratifying. I rejoice in the prosperity of the Institution. It cannot fail to effect incalculable good. May the members ever be united. May



they zealously persevere in the great work of mental development, ever remembering that "KNOWLEDGE IS POWER."

While on this subject, it is proper to mention, that the "Franklin Association," the "Southwark Institute," and the "Marion Institute," are societies of the same general character with the "Youth's Library and Literary Association." They are brethren of the same family, the latter being the elder brother. "Wisdom is justified of all her children."

I may add that neither of the societies above noticed is of a sectarian nature. This is right. Composed as they are, of members of all the different and differing sects, and of persons who belong to no religious denomination whatsoever, it is highly proper that, as societies, they should carefully guard against the introduction of any and every thing of a sectarian character. A. C. T.

#### A WONDER.

In the New School paper of this city, we find an extract from some editorial remarks of the "Churchman," urging more extensive efforts in behalf of the Episcopal Church in Maine, in which we find this language:

"The Unitarians have already planted nine or ten places of worship and more societies, all younger than our three Episcopal Churches.—*The Universalists have Meeting houses scattered far and near!*"

Well, this is truly encouraging. "Universalists have Meeting-Houses scattered far and near" through the good old state of Maine! And this admission, too, to come through such a channel! This is the greater "wonder" of all. We hope our good brother will now point to some of the "demoralizing" effects of Universalism, where it is so very extensive, or else forever after abstain from his usual practice of associating "thieves, drunkards and Universalists."

It is gratifying to see our opposers from time to time compelled, by the force of circumstances, to acknowledge the rapid spread of our doctrine, though at the same time they labor hard to make it appear that it is so very absurd and ridiculous that it is unworthy of serious notice, and must of necessity produce its own destruction. P.

#### "PROOF OF UNIVERSALISM."

We prefaced the article under the above head, published in No. 39 of the Messenger, with the remark that we knew not its origin, &c. A note from a friend and subscriber in this city, states that he has had the article in his possession "thirty years." It first appeared, he thinks, in a publication which was commenced by an association in Boston, called the "Berean Society," and was entitled the "Berean."—We have the promise of a loan of the volume, in which we may doubtless find many other articles of "olden times."—The one in question has lost nothing by age. P.

A line from Br. McLaurin, under date of "Monroe, Aug. 10," states that the glorious cause of impartial grace continues prosperous. His congregations are increasing, and he finds the "love of God" a far more successful motive, in the work of reformation, than that of a "personal devil, a vindictive God, or a burning hell." He feels much indebted to Brs. Hillyer and Rogers whose labors have been so abundantly blessed in that region. A visit from each, he says, is much desired. P.

The following article from the Trumpet, showing the state of Universalism in Boston and vicinity, will be read with interest.

#### Universalism in the vicinity of Boston.

B. Drew, of the "Christian Intelligencer," publishes the following request, in the last number of that paper.

"Will Br. Whittemore inform us, precisely, how many Universalist Societies, Meeting houses and Ministers there are in Boston and vicinity—say within ten miles of the city—giving the distance of each from Boston? We desire to see how weak Universalism is in the 'Head Quarters of good Principles.'"

The towns within ten miles of Boston are the following: Chelsea, Lynn, Saugus, Malden, South-Reading, Stoneham, Woburn, Medford, West Cambridge, Charlestown, Waltham, Watertown, Brighton, Newton, Cambridge, Brookline, Roxbury, Dorchester, Milton, Quincy.

**Boston.** In the city there are four Universalist Societies, all in a flourishing condition, who pay about \$5000 annually for the support of their pastors.

**Charlestown**, one mile north of Boston. Here is a Universalist Society, about as large as any in the town, under the charge of Br. L. S. Everett. Br. W. Balfour resides in this town, and two or three young men are preparing for the ministry under Br. Everett.

**Chelsea**, 3 miles N. E. of Boston, several Universalists, who hold lectures occasionally.

**Lynn**, 9 miles N. E. of Boston, a large Society under the constant ministry of Br. J. C. Waldo. No meeting house, use the town house.

**Saugus**, 8 miles N. E. of Boston. The old parish is Universalist, possessed of some property. They have had meetings every Sunday through the Summer. No settled minister, though they are able, and ought to have one.

**South Reading**, 10 miles N. of Boston. A Society under the charge of Br. J. C. Newell, who preaches to them a part of the time. No meeting house; use a large hall.

**Stoneham**, 8 miles N. of Boston, a society who have stated lectures. Br. Cobb principally supplies. No meeting house; use a school house.

**Malden**, 4 miles N. of Boston. The old parish Universalist, possessed of some property.—Br. Cobb the settled pastor, who usually has two or three young gentlemen studying with him.

**Woburn**, 10 miles N. of Boston, a society under the constant ministry of Br. A. L. Balch. A fine meeting house.

**Medford**, 4 miles N. of Boston, a society, under the constant ministry of Br. W. W. Wright, A fine house.

**West Cambridge**, 7 miles N. W. of Boston, many Universalists, but no house, and no preaching of late. We are in hopes they will soon arise, and shake themselves from the dust.

**Cambridge**, two societies. One at Cambridgeport, with a fine house, under the ministry of Br. L. R. Paige, 2 miles from Boston. This is the place of the editor's residence. Another society at East Cambridge, 1 mile from Boston. They have just finished an elegant little chapel, and will have constant preaching.

**Waltham**, 10 miles west of Boston, a few Universalists, but no organization.

**Watertown**, 6 miles west of Boston, a society, and meeting house, but no preacher at present.

**Brighton**, 5 miles west of Boston, a few Universalists, but no organization.

**Newton**, 9 miles west of Boston, some Universalists, but no organization.

**Brookline**, 5 miles S. W. of Boston. Nothing favorable. The native place of Elhanan Winchester.

**Roxbury**, joins Boston, on the south west.—A fine meeting house, and large society under the ministry of Br. Hosea Ballou, 2d.

**Dorchester**, joins Boston, on the south. Many Universalists, but no preaching at present.

**Milton**, 8 miles south of Boston. Nothing favorable.

**Quincy**, 8 miles south east of Boston. A fine house, and good society, at present under the charge of Br. D. D. Smith.

This gives a bird's eye view of the state of Universalism, in the city of Boston, and neighborhood. We pray that the truth may increase among us, so that we may live more and more to God's glory, and the good of our fellow creatures. All these societies enjoy perfect harmony and fellowship;—the ministers walk in peace and love; and we question whether in any part of the United States Universalism bears a more promising, and beautiful aspect, than in this city and vicinity.

A new Church was organized in Dundee, Yates co. on the 20th ult.

#### DIVINE JUSTICE.

There is perhaps, no one argument more frequently urged in favor of the doctrine of endless misery, and against the final holiness and happiness of the human family, than the justice of God. When we appeal to the loving kindness of the Lord, and argue from his great goodness, the ultimate redemption of all men from sin, and their admission into the glorious liberty of the children of God; we are almost sure to elicit a reply something like the following. "Ah! yes, God is good, but you must remember that he is just, as well as merciful, and you ought to think of his justice, as well as his mercy." It should be observed here, that while the objector considers the doctrine of universal salvation as opposed to the justice of God, he at the same time would intimate that the doctrine, in which he believes, respects and acknowledges all the claims of justice.

Having stated the argument, we are now prepared to show, not only that it has no force against Universalism, but that those who most often use it, are the men, who, in their faith, violate every sacred principle of divine justice.

The Universalist teaches that justice shall be done, and that all its claims, both as it respects God and man, shall be fully satisfied. Justice demands that the transgressor shall be punished, and it is held a sacred article of our faith, that "he that doeth wrong shall receive for the wrong that he hath done, and there is no respect of persons." We believe, and we constantly proclaim to every soul of man that doeth evil, that the rod of divine justice will chasten him sore, and there is no escape. Again, divine justice requires that all men should love, serve, and obey God. In this respect we also believe justice shall be done. God has a just and righteous claim upon the best affections, and holiest exertions of every son and daughter of Adam. This claim we believe will in due time be acknowledged, and a created universe of intelligent beings, will render unto God that which is so properly his own. Hence the reader cannot but perceive, that the attribute of justice, as belonging to God, so far from opposing the final holiness and happiness of all men, is in fact, a strong reason why that doctrine should be regarded as true. If God had no justice, then indeed, it would be no wonder, if he permitted his children eternally to hate him, and disobey his commands. But if God is just he will enforce that righteous claim which he has upon the affections and the hearts of his children; and he will never permit them to violate all justice, by cursing and blaspheming his name, and trampling upon his laws world without end.

Such is the harmony of justice with the principles of universal salvation. But how is it with the opposers of that doctrine? Do they indeed regard the principles of justice as sacredly as they would have us believe? Let us see. There are several particulars in which they seem entirely to have forgotten that caution which they frequently give others; to remember that God is just as well as merciful, and it may be well to refresh their memories upon the subject.

1. The doctrine of endless misery in any form is an open and high handed rebellion against every principle of justice. Justice requires that punishment should bear a proper proportion to crime, but there is no proportion between an infinite punishment and a finite crime. When therefore, you tell us that God will inflict a punishment infinite in duration, for a finite crime, we must beg leave to suggest the favorite caution, "Remember that God is just and not cruel;" for justice may be violated on the side of cruelty as well as mercy.

2. We are told that "each sin deserves God's wrath and curse in this life and that which is to come." Now upon this ground, if a man commits one sin, justice would require that he should



be eternally miserable. But suppose he commits five thousand other sins worse than the first. Then of course, he ought to suffer the miseries of five thousand hells, hotter than the other. Look at this, and remember your favorite position, "God is just as well as merciful."

3. The doctrine of vicarious atonement, violates all proper ideas of divine justice. One of the first principles of justice is, that the innocent shall not suffer for the guilty. So sacred is this regarded, that wise judges and jurors have adopted the maxim, that, "it is better for the guilty to escape than the innocent to suffer." Now the doctrine under consideration assures us, that God has actually inflicted upon his innocent son, the punishment which was due to sinners. This is the height of injustice. We repeat the caution. When you assure us that God, in the tenderness of his mercy for sinners, forgot all justice and smote his own Son, in their stead, we say emphatically, "Remember that God is just as well merciful."

4. The doctrine of forgiveness, as commonly held, violates all justice. Forgiveness is usually understood to mean, a remission of the punishment due sin. With this view of the subject man will say, in one breath, that all men in justice deserve endless misery, and, in the next, that not more than one half of them will suffer it. They will say that they themselves are poor hell-deserving sinners, and yet that they expect to be saved. If we ask the ground for such a hope, we shall receive for an answer, that God is merciful, and he has forgiven them. Might it not be well for them to think of the caution and "Remember that God is just as well as merciful?"—*Inquirer and Anchor.*

#### SALUTARY REFLECTIONS.

To what a variety of evils are we subject in this world. Care and disappointment, pain and sorrow, are more or less the common attendants of human life. It is in vain to try to fly from them, or to hope to escape them during our sojourn upon earth. "The creation was made subject to vanity." "Man is of few days and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." Each one—however generally healthy and prosperous, and however sanguine and buoyant his constitutional temperament, feels at times a heart-withering depression—a sickening gloom creeping over his mind and palsying all his powers. So that to him also, the sentiment of David, in one of his seasons of sadness, is peculiarly appropriate. It was thus addressed to his Maker: "Behold, thou hast made my days as an hand-breadth, and mine age is nothing before thee; verily every man at his best state is altogether vanity—Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears; for I am a stranger with thee, and a sojourner, as all my fathers were. O, spare me, that I may recover my strength, before I go hence, and be no more."

To such gloom and dejection we are especially liable, on the loss of some dear relative or friend with whom we have been happily associated.—The reflection that they are separated from us—that we shall meet them no more in this world, bears upon the mind with a deeply oppressive weight. The world, for a season, loses every attraction, and we feel to adopt the sentiment of David, expressed in his sore lamentation, on another most mournful occasion—"O! my friend! my friend! would God I had died for thee, O my friend! my friend!"

But is there any antidote for the evils and sorrows of human life? There is. It is found in the reflection that the universe is governed, and that all events are controlled by a Being of almighty power, unerring wisdom, and perfect, unvarying benevolence. In such a being—such

a universal Governor, we may surely say with David again, "I will trust and not be afraid." "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.—Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord."

But the sovereign balm for every earthly wound—the cordial for all human woes and fears, is found emphatically, and pre-eminently in the "Gospel of our salvation," by which "life and immortality have been brought to light." Here we behold a world redeemed from death, and ransomed from the power of the grave; and are assured of a period, determined in the councils of infinite wisdom and love, when "there shall be no more death; neither sorrow nor crying;" but uninterrupted blessedness; immortal and unspeakable joy! Amen, Alleluiah!—*Christian Pilot.*

#### A THOUGHT.

Does God require his creatures to be pure and holy? Yes, for "without holiness no man shall see the Lord." If then man is by nature *totally depraved* and averse to all holiness, how can he be fitted for the presence of God except the holy spirit purifies him for the abodes of bliss? There is no other way certainly. A mass of corruption can never change itself. Well! on the supposition of the endless *unholiness* and *endless misery* of a single individual is not such a result manifestly the will of God? and is it not *blasphemous* to suppose that a pure and Holy Supreme Being will be content to suffer *sin* and *unholiness* forever to exist in his presence when he could easily have it removed out of his sight?—*Southern Evangelist.*

#### VOLUME OF SERMONS.

Proposals have been issued for publishing by subscription a volume of Sermons, from the pen of our late Br. James H. Bugbee, whose death was announced some time since. It is to be selected and arranged by Br. L. S. Everitt, of Charlestown, Mass., and will be published by Messrs. Marsh, Capen & Lyon, Boston. The whole profits of the work, after defraying the expenses of publication, will be faithfully appropriated to the benefit of the bereaved family of Br. Bugbee. The prospectus says, "It is, therefore, confidently believed, that this fact alone, aside from the merits of the publication, will induce the friends of our cause to exert themselves, to the extent of their ability, in procuring subscribers."

It will contain a memoir of his life, and a sufficient number of his most valuable sermons to make a volume of more than 400 pages, 12 mo. at \$1 payable on delivery. Subscriptions will most thankfully be received at this office.

Br. SAVILLION W. FULLER, of Philadelphia, is expected to preach in Reading on the 4th and 5th Sundays in the present month, on exchange with Br. ASHER MOORE, of the latter place.

A. C. T. expects to preach in the woods near Cantwell's Bridge, Del. on Sunday next, (to-morrow.) Should the weather prove unfavorable the meeting will be held in the New School House.—Br. JOHN PERRY is expected to supply the desk of the Lombard-st Church.

#### Married,

In Philadelphia, on Monday morning, 11th inst. by Evangelist Abel C. Thomas, Mr. JAMES BAILEY, Merchant, of St. Louis, and Miss MARY ELLET, daughter of Mr. Charles Ellet, of Philadelphia.

On Thursday evening, 14th inst. by the same, Mr. JESSE POWELL and Mrs. ELIZA CLEMENS, both of Southwark.

#### Died,

In New York, on the 15th inst. Mrs. SOPHIA S. wife of Mr. Thomas Crane, aged 21 years.

On the 15th inst. MARTHA W. youngest daughter of Mr. George Maguire, aged 1 year and 7 months.

On the 17th inst. Mrs. ELIZA WOOD, daughter of Mr. William Durell, aged — years.

#### FOURTH VOLUME.

#### New-York Christian Messenger and Philadelphia Universalist.

The third volume of our paper being now so far advanced, (9 Nos. more closes it,) we have thought it advisable to say a word or two to our patrons in relation to the succeeding, or fourth volume. We do this for the double purpose of making known our intentions to *continue* the paper, and to enable those feeling an interest in sustaining a Periodical of this kind in the important location which this occupies, to make a general effort in its behalf.

In the prosecution of our labors on the 4th volume, no material change will take place in our course, from that which has characterized the preceding ones, other than to avail ourselves of every improvement which may be suggested, in the spirit and manner of treating the great subject to which the paper is devoted, and which may be within our power. It has been the constant aim of its co-conductors, and will continue to be, to give it that character and standing, which shall entitle it to respect from its opposers, (whether it receives it or not,) and which shall secure to it the most perfect confidence of its friends—to make it in short, what it professes to be, a *Universalist paper, in truth and verity.* From the highly flattering testimonies presented us in a steady increase of its subscription, in private communications, and by our brethren who are engaged in the same glorious cause of mental emancipation, we feel justified in believing that the exertions bestowed on it, in the past, have not been fruitless.

Although, as before stated, the steady increase of our subscription list, from the commencement of the paper, has afforded solid grounds of encouragement in every stage of it, showing that perseverance must finally render it completely successful; still we are constrained to call on our friends for a continued, and if consistent, increased effort in extending its circulation. They will understand the necessity of this, when we assure them, that we have now applied ourselves, unceasingly, to its business for near three years, and cannot be said to have derived any thing from it, as yet, toward a livelihood. It is true, that had we *in hand*, what is now *outstanding*, we should have realized a trifle; but as yet there have been no available pecuniary benefits. This, to the casual observer, will no doubt appear very discouraging—it has so to ourselves, in some of the previous stages of the paper.

We have had many and altogether unforeseen difficulties to encounter, in establishing it—difficulties that would have effectually prevented the undertaking, had they have been apparent at the commencement. But we have seen them gradually removed, until it is with much gratitude that we are enabled to say to patrons that they are mostly overcome. We have seen confidence in its character and punctuality gradually extend—its list regularly (although slow) increase under every obstacle to its advance, till it has arrived at a stage in which one united effort of its friends will in all probability place it in a situation to yield us a comfortable subsistence.

We have made this explicit statement because it has seemed due to the many individuals, both here and in various other sections, who have taken such an abiding interest in the welfare of the paper, and because the question is frequently asked "Will it be continued?" It will also serve as a reason to our patrons generally, why we ask their exertions once again in our behalf. If we can trust at all, therefore, to the profession of interest in it—if it has been serviceable in the least to our cause here, or elsewhere, shall we not be justified in asking this favor at the hands of its friends? We doubt it not. Let then every subscriber, who feels at all interested, remember it substantially in this matter. They have now two months or so before them, and surely they can make some interest for it in that time. We desire returns as early as convenient; before the close of the present volume, if possible.

We would say one word on the subject of punctuality in subscriptions. We commenced the undertaking here with a small capital. We cannot have a large amount standing out without very great inconvenience to us in a pecuniary point of view. And as subscribers expect punctuality in us, we must look for the same from them. The amounts to them are small. In the aggregate, to us, they are great. As the paper has become established, and will be continued, no reasonable excuse can exist for not complying with the terms. We confidently trust, therefore, that for our individual convenience, as well as for the general good of the cause, this particular will be attended to.

The paper will be published in the same form, on the same terms, and under the same editorial arrangement, as heretofore. Letters to be addressed, (post paid,) "P. Price, No. 2 Chatham-Square, New-York."

#### Religious Notices.

Br. F. Hitchcock will preach in New-London, Conn. the 4th Sunday in August, (to-morrow.)

Br. Bullard will preach in Walton, on Sunday 24th, forenoon and afternoon; and at Hamden, 5 P. M. same day.

Br. James McLaurin will preach in Stanhope, Aug. 24th, (to-morrow;) in Branchville, Aug. 31st; in Centreville, Or. co. N. Y. Sept. 7th; and in Chester, Sept. 14th.

Br. S. C. Bulkely will preach at Milton, the 4th Sunday in August; at Beekman, the 5th Sunday in August; at Annsville, 1st Sunday in Sept. and at Hillsdale, Col. county, the 2d Sunday in Sept.



## THE SABBATH.

This is the day of rest!—Let earth retire  
And leave my thoughts eternal God, to thee.  
Let my dull heart, this sacred morning, be  
Warm'd by thy grace and touch'd with heavenly fire.  
Softly the Sabbath-bell is heard afar,  
Like mercy's summons to a feast of love;—  
On to the house of prayer the supplicants move,  
To tell their wants to him whose sons they are.  
Vain is the sculptur'd roof—the long drawn aisle—  
Vain music's tone, and vain the silken vest:  
That worshipper and he alone is blest,  
On whose wrapt soul the spirit deigns to smile.  
Yet do the Sabbath's joys but dimly show  
The bliss of that bright world to which we hope to go.

## TO A BEAUTIFUL BOY.

Boy! thou art like a dew-fed streamlet rushing  
Brightly and purely from its mountain home,  
To where young buds, spring's earliest gifts are blushing,  
And thirsty fields and fainting plants say "come!"

Impetuous boy! in Fancy's bright fane dwelling,  
Without one care to shade thy glorious brow—  
With glance of fire and bosom proudly swelling—  
With generous thoughts and passion's fiery glow.

Parents who fondly love thee watch the blending  
Of thy dark lashes when sweet dreams are nigh;  
Then ruby lips their faithful prayers are sending  
For thee, to Him, who rules thy destiny.

Boy! may thy life-star set in pomp and beauty—  
A voice, a halo consecrate thy tomb;  
Telling to aftertime's, "The path of duty  
Ends in the spirit's native, heavenly home!"

## A SKETCH.

It was a lovely morn. I had just risen, and sat wrapt in meditation, gazing upon the enchanting prospect before me. The bright orb of day was shooting his golden rays above the horizon—all nature, animate and inanimate seemed so alive with pleasure and interested in the beauty and grandeur of the scene, that it filled my bosom with the most pleasing sensations. As I was thus viewing in silent contemplation the united happiness of creation, a sound reached my ears. It fell with an icy coldness upon my expanding sensibilities—it spoke of joys now flown; of earthly prospects blasted; of bright hopes withered; it spoke of death; it was the knell of the departed.

Yes, the lovely M—— had bid adieu to earth; its joys and sorrows, its sunshine and its shade, its griefs and disappointments will be felt no more. It may well be said of her, "the weary are at rest." She was the beloved of a large circle of friends; her gentle disposition had endeared her to all; she was truly amiable. But fatal disease had marked her for its prey; with an iron grasp the unrelenting destroyer had seized the tender plant and it fell an unresisting victim to his desolating power. I will briefly sketch its apparent cause.

M—— was the almost idol of an only parent, and that parent a mother who indulged sincerely in the belief of an angry vindictive Deity; a belief although at war with her own better feelings, she instilled with all a mother's assiduity, into the breast of her benevolent daughter. Ah! little did the doating mother dream of the fatal consequences. With such sentiments inculcated, is it strange that the susceptible M—— whose heart melted in pity at the sight of mere suffering humanity, should endeavor to seek a rescue from the imminent, the impending danger which was held up before her as she was urged to escape the wrath and vengeance of her God? Is it not rather strange, that reason did not lose its balance, and leave her to wander in the midnight chaos of a maniac? Oft and protracted meetings of late she had frequented where the miseries of the finally impenitent, where their "groans" as it were, were echoed and their cruel fate bemoaned. Now mark the change. Soon the innocent smile,—that engaging flow of soul had fled; even the pleasures of the social circles lost their relish and became insipid. Gloomy, distant melancholy assumed the place of cheerfulness, and her countenance which once indicated nought but joyousness within, now betoken-

ed a sad change, a change which spoke in terms too distinct to be misunderstood that happiness had fled her bosom.

Rumor whispered, "she is anxious." Christians importuned and urged her by all the "pleasures of heaven," and the pains of hell to make her peace with God. Her friends rejoiced and watched with anxiety the result. But ah! mistaken friends! they little knew her heart. She had been led to imagine that her Father in heaven hated her; but how to appease that hatred she knew not: could tears have done it? surely the sacrifice was sufficient: could an anguished bosom, harrassed with the most distracting thoughts have done it? Then indeed the debt had been cancelled. Her friends now became alarmed; for her evidently declining health seemed to threaten immediate dissolution.

But the shaft had been thrown; the barbed arrow had pierced too deep. Her lepressed spirits, the supposed horrors of her situation, had undermined her slender constitution, her vital energies were lessened, and the brittle thread of life was nearly sundered. Consolation is now offered; but it is not for her. Medical aid was obtained; but, alas! what can cure the mind diseased? The flower is nipped in its bloom, a blight and mildew more destructive than the Siroc of the desert, had settled upon her, and it is too late to escape its ravages. If, in a calmer moment she dared to breathe a hope, it was soon drowned amid "awful thunders," that it was false. Thus while suffering the lingerings of despair, "The silver cord is loosed and the golden bowl is broken." Ask the mourning mother of the fate of her beloved daughter! and in the fulness of her grief she exclaims, O, I hope, I believe she is safe and happy. I am willing to trust her in the hands of the Father of Mercies, for his mercies are exceeding great. Yes, the cruel creed has vanished and for her departed one, *God is a God of love*.

Christian philanthropist—Hast thou ever seen the premature fate of the young and lovely? Hast thou, or thine, e'er marked the scourge? And hast thou traced its origin?

## THE OMINOUS FLOWERS.

There is a touching and thrilling interest connected with the following incident, in the life of Hamilton, which has been related by the celebrated New-York florist, Grant Thornburn.—The day before Hamilton met Burr on the "dark and bloody ground," at Weehawken, he went into Thornburn's store, and with more than his usual tender solemnity of manner, purchased bouquets of rare flowers for his lady and each of his children. He presented them in the evening, with that sweetness and delicacy so peculiar to him in the sanctuary of his affections. No word escaped him of the morrow's doom. For any thing the family knew, the next sun would rise and set upon them, still blessed with a husband's and father's love. What must have been his emotions, while he cherished in his warrior soul the vivid certainty that he should fall on the morrow—as it is well known he did not expect to survive the meeting unharmed!

Just as the dawning light purpled the east, Hamilton arose before his family awoke—he gazed in silence upon their placid features, asleep in their innocence and beauty and never dreaming of a flower that should be plucked, before the morning dew wasted from the pale and forbidden ground of false honor.

Their sweet cented bouquets were blooming in the vases, unwithered, reminding them of conjugal and paternal love. As they looked upon these pledges, perhaps the thought stole into their hearts of their lover and father, as the friend of Washington, as the chivalrous chief of the stormy revolution, as the orator holding charmed senates in the enchanting thralldom of

as pure an eloquence as ever gushed from the fount of patriotism. But alas! the silver wave of the Hudson was reddening with his blood, as he was borne back to the city and to his home to spread paleness and consternation through that once happy circle.

Before the flowers had withered, the giver was a "thing of earth,"—a cold, pale dweller in eternity.

## Universalist Books,

Which may be obtained of A. C. Thomas, 132 Chestnut-street Philadelphia.

Balfour's First Inquiry—being a faithful examination of all the passages in the Bible in which the word Hell occurs—\$1.

Balfour's Second Inquiry—being an examination of the Scriptural doctrine concerning the devil, and the import of the words translated everlasting, eternal, forever, &c.—\$1.

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Balfour's Examination of Stuart's Exegetical Essays—75 cts. Balfour's Letters to Professor Stuart—25 cts. In this work the author has shown that his conversion to Universalism is mainly attributable to the Professor's criticisms on portions of the Bible.

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A new supply of Streeter's Hymns, A few copies of Smith on Divine Government, Do. do. Paige's Selections. Pickering's Lectures in defence of Divine Revelation, a valuable work, by the dozen or single. Sunday School Hymns, third edition, (schools can be accommodated with any quantity at the publisher's price.) With a variety of other Universalist Books for sale at the Messenger office, No. 2 Chatham-Square foot of the Bowery, N. Y.